2:Newcomb E-4, 5 (1951-1952) 1956
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Such old men, accompanying a hunting party, get both meat and skins, for the good hunters will not let them return empty-handed. They have, in general, and the Unami in particular, the custom that when a huntsman has shot a deer, and another Indian joins him or only looks on at a distance, he immediately gives him the whole animal and goes in pursuit of another.[39]

The blowgun was in use among the Munsi by 1824, but was apparently present earlier; it was never of any great economic importance.[41] "Calls" were made to attract deer and turkeys. The deer call or "bleat" was made of cedar and was used primarily during the spring and early summer before the fawns had been weaned.[42] Harrington mentioned that "the deadfall and the 'twitchup' snare seem to have been the most popular varieties of traps."[43] The Delawares were also reported to be excellent stalkers of game and pursued wounded animals until their prey dropped from exhaustion.[44] If a hunter could not at first get within range of a deer he would chase it until he could, this procedure perhaps consuming an entire day.[45] One eighteenth-century author mentioned that deer were hunted by torchlight at night.[46]

Fishing.—Van der Donck said that Delawaran peoples "use all kinds of fish, which they commonly cook without removing the entrails, and snakes, frogs and the like."[47] Specifically, they caught and ate rock fish, shad, yellow perch, trout, eels, catfish, sunfish, sturgeon, and undoubtedly others, from both fresh and salt water. In 1756 two harbor seals were shot and eaten, but this was an unusual incident.[48] Tortoises were caught, and shellfish in large quantities must have been taken, if Skinner was correct in attributing shell mounds of the area to the Delawares.[49] Juet stated that the natives brought out quantities of oysters to trade to the crew of Hudson's Half Moon.[50]

Methods of fishing varied somewhat; Lindestrom described a method in which a stream was dammed when the water was high, so that fish were stranded behind the dam when the water was low. The fish were caught with bare hands or shot with the bow and arrow.[51] De Rasieres said that the Indians around Manhattan caught fish with "a drag-net they themselves knit very neatly, of the wild hemp, from which the women and men spin the thread."[52] Brinton mentioned fishhooks of bone and dried claws of birds, and Pastorius reported the use of hooks.[53] Harrington mentioned several methods of fishing. These may not be aboriginal since they do not appear elsewhere. He stated that fish were stupefied by large quantities of crushed green walnuts thrown into ponds. He also noted spearing and shooting of fish at night by torchlight.[54] Fish

[39] Zeisberger, 1910, p. 91.
[41] Harrington, 1913, p. 221; Kinietz, 1946, p. 63; Ketchum, 1865, II: 190 (1796).
[42] Foreman, 1937, p. 107; J. T., F. W.
[43] Harrington, 1913, p. 222.
[44] Zeisberger, 1910, p. 23.
[45] *Ibid.*, p. 23.
[46] Brickell, 1842, p. 47.
[47] Van der Donck, 1909, p. 303.
[48] Holm, 1834, p. 48; De Rasieres, 1909, p. 105; Zeisberger, 1910, p. 37.
[49] Holm, 1834, p. 48; Denton, 1845, p. 7; Skinner, 1909, pp. 5-17, 45-46; J. T.
[50] Juet, 1909, p. 30.
[51] Lindestrom, 1925, p. 219; Berlin, 1887, pp. 187-89.
[52] De Rasieres, 1909, p. 105.
[53] Brinton, 1885, p. 53; Pastorius, 1912, p. 434.
[54] Harrington, 1913, p. 222.

2:Newcomb E-4, 5 (1951-1952) 1956
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on the skin; the operator with a small stick, rather larger than a common match, to the end of which some sharp needles are fastened, quickly pricks over the whole so that blood is drawn, then a coat of this powder is laid and left on to dry. Before the whites came into this country, they scarified themselves for this purpose with flint stones, or pricked themselves with the sharp teeth of a fish.[153]

The men tatooed their arms, legs, and faces with figures of snakes, birds, and other animals. These were marks of distinction and commemorated some worthy deed or heroic action. Occasionally the women tattooed themselves.[154]

Both sexes painted their thighs, legs, breast, and face with streaks, lines, or circles. The usual colors were red, black, blue, and yellow.[155] Painting was mostly for festive occasions or for warfare. Women were more circumspect than men in the amount of paint used, since excessive or immodest painting was regarded as indicative of a wanton woman.[156] Both men and women wore numerous ornaments. Wampum in particular was a favorite; it was used as necklaces and wristlets and was hung from the ears. Sometimes it was woven in bands and worn on the head or clothing.[157] The helixes of men's ears were often pierced for wampum, metal, and other ornaments:

> They frequently cut the helix of the ear,[158] leaving the upper and lower ends intact and then hang bits of lead to it so that it is stretched. Then this curved border of the auricle is bound with brass wire, distending it considerably, and decorated with silver ornaments.[159]

Besides wampum, necklaces of dyed deer hair, stone, native copper, and shell gorgets were worn.[160] One source depicted men wearing "the thumbs of enemies they have killed."[161] Men carried tobacco pouches, often made from the whole skin of a loon, large enough to hold a pipe, tobacco, knife, a pair of depilatory shells, and other objects.[162]

Manufactures.— The bow and arrow, the war club or tomahawk, and the spear were the principal implements of the men.[163] The type of bow used is unknown, except for one vague reference to wooden bows and arrows.[164] The triangular stone projectile points were fastened to the shaft by means of resin.[165] Projectile points were usually made of quartz, but chert, slate, shale, granite, sandstone, and argillite points have been found. Some may even have been made of fish bones.[166] Stone, pottery, and copper pipes were noted, both from early documents and

[152] Heckewelder, 1881, p. 206.
[153] Zeisberger, 1910, p. 12.
[154] De Vries, 1909, p. 217; Holm, 1834, p. 119; Van der Donck, 1909, p. 301; Denton, 1845, p. 10.
[155] Heckewelder, 1881, p. 203.
[156] Van der Donck, 1909, p. 301; Pastorius, 1912, p. 434; Lindestrom, 1925, pp. 196-97.
[157] Heckewelder, 1881, p. 207; Luckenbach, 1938, p. 107.
[158] Zeisberger, 1910, p. 12.
[159] Abbott, 1875, p. 327; Heye and Pepper, 1915, pp. 32-42; Holm, 1834, p. 119.
[160] Holm, 1834, p. 119; Van der Donck, 1909, p. 301.
[161] Zeisberger, 1910, p. 68; Heckewelder, 1881, p. 204.
[162] Brinton, 1885, p. 53.
[163] Zeisberger, 1910, p. 29.
[164] De Laet, 1909, p. 48; Holm, 1834, p. 129; Zeisberger, 1910, p. 29.
[165] Smith, 1950, p. 119; De Laet, 1909, p. 57.

3:Zeisberger M-5 (1767-1780)1910
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their wives and children when the enemies approached and attacked them, the men ranging themselves round the mound for defensive action. Their weapons were the bow and arrow and a wooden club, this last a piece of wood of not quite arm's length, having at the end a round knob about the size of a small child's head and made of very hard wood. Shields they bore made of hardened buffalo leather and presenting a convex surface without, while being hollow within. The curved outer surface they held toward the enemy and before their own breasts and faces in order that arrows discharged at them, striking the curved surface, would glance off and go to the side. With the left hand they held both shield and bow and with the right they drew the bow and held the arrow. On the above named hills they always had great blocks lying all about, in order that should the enemies attempt to storm the heights these might be rolled upon and among them so as to keep them off. In such attacks both sides usually lost many men, which were often buried in one pit and a great mound of earth raised above them, such as may even now be seen bearing in these days great and mighty trees.[42]

Dogs they likewise possessed in former days, of a kind still to be found in considerable numbers among them. These may be readily distinguished from European dogs, which are now most commonly found among the Indians, especially the Delawares. The ears of Indian dogs rise rigidly from the head and the animals have something of a wolfish nature, for they show their teeth immediately when roused. They will never attack a wolf in the forest, though set on to do so, in this respect, also differing from European dogs. Of their origin their masters can give as little information as of that of the Indians themselves.

The wampum strings of the Indians were formerly made of bits of wood, some white, some black, which were used in connection with embassies and speeches. Belts of wampum were also made. Some few were made of mussel-shells, which were held in the same value among them as gold among the Europeans, for much time was consumed in making even one such string of wampum. When whites came into the country these contrived to make wampum strings which they bartered to the Indians, who used them in place of their wooden wampum, as

3: Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7
Shawnee NM17

D 411

The Delaware Indians use no other than rifle-barrelled guns, having satisfied themselves that these are the best for shooting at long range, in which they are very skillful and shooting accurately. They have acquired considerable skill in making minor repairs when their weapons get out of order. Some have even learned to furnish them with stocks, neatly and well made. An Indian really intent on making something will not spare pains or time in accomplishing his purpose even when he has not seen the thing made and takes great pride in the work of his hands. Among nations living farther inland the rifle-barrelled guns are rare and muskets are more commonly found, often in very poor condition, except among the Shawanose [Shawanese] who know and value the rifle-barrelled gun. S [411]

D 586

It occurs to me to add that when a man and his wife have no children, they generally separate before long, each believing the other to be the guilty cause, and attributing it to the other. There are also women who never have children. Such a one goes from one man to another until some man who has children already takes her. There are men also who never have children. In both sexes, however, these cases are rare.

D 578

Cursing and swearing are never heard among the Indians; they have no words of this character in their language. If women or men would berate one another — rarely the case among men, except in case of the younger, more frequent among women — they direct words and speeches at one another which would not be considered terrible by other people but are very seriously taken by the Indians. If they would revile one another in extremest fashion, they use some obscene expressions.

D 854 [482]

Mothers carry the children on their backs under the blanket. They do this even when the children are five years old and over, for they love their children. In former days it was the custom to bind the child upon a board which was carried by means of a band fastened round the head in such a way that the child was suspended on the back in an upright position. This practice gets more and more out of fashion, for the reason that it has been the cause of miserable death of the children. It was customary that children thus fastened were placed against a bench or elsewhere,

(Lindstrom, p. 215). Men went by themselves or took their families to the woods for periods of several days or weeks. In addition to their dependence on a steady aim with bow and arrow, they attempted to attract the animals by the use of charms and imitations of their calls (Harrington, 1913, pp. 221-22; Loskiel, p. 77). Loskiel, in the eighteenth century, also mentions the practice of chasing wounded deer for long distances if they did not fall on the first shot, but this cannot be documented by earlier accounts (Loskiel, p. 76). 224

Early Swedish writers noted that turkeys and other birds, deer, beavers and other small animals were snared (the twitchup is the only type of snare specifically mentioned) and beavers were sometimes killed with a lance (Johnson, p. 281). Pigeons might be killed by cutting all sides of a tree used as a roost, then toppling it when the birds alighted (Lindstrom, pp. 216-17). 224 223

Remnants of the Delaware's hunting equipment are found abundantly in their old haunts. Stone arrow points and lance heads are particularly numerous, but antler points are found in smaller quantities (Abbott, 1875, p. 269; Skinner, 1915, p. 10; Smith, p. 139; Kalm, p. 230). Stone axes suitable for crushing bones or shells, and knives suitable for skinning and cutting up the meat are also found in abundance (Abbott, 1875, pp. 264 and 303; Skinner, 1909, pp. 18-20; Kalm, p. 230; Heye, p. 71). 224 412 411

Even the earliest writers were aware to some extent of the reverence in which Delaware hunters held the provider of their sustenance. Lindstrom and Penn mention that the first catch of the season was eaten at a special feast accompanied by singing and dancing. All that was not eaten was burned, and on no account was any part sold (Lindstrom, pp. 214-15; Penn, p. 38). Boys did not begin hunting until about fifteen years of age, sometimes starting as the result of success in obtaining a guardian spirit through a vision. It was believed that the youth would be able to catch all that he desired on the day after such a vision (Lindstrom, p. 208). 224 [787]

The women's main contribution to the food supply lay in agriculture. Without doubt the most important crop was maize, of which the Delaware had several varieties[2] (De Rasieres, p. 107; Johnson, p. 279; Kalm, p. 74; Lindstrom, p. 223). To get some impression of the amount of maize grown, we may note that Krieger, commander in an expedition against one band of New Jersey Delaware in 1663, says that he cut down 215 acres of maize and burned more than 100 pits of corn and beans (Krieger, p. 39). There are also ample references to the cultivations of beans, squash (including pumpkins) and tobacco[3] (Harrington, 1913, p. 221; Johnson, p. 279; Kalm, p. 74). 241

Since the Delaware had no axe adequate to cut down a tree of any considerable size, they cleared their fields by seriously bruising the bark of the trees, thereby killing them. In this operation they [313 412]

be more complete (Loskiel, p. 143). The typical pre-white type of conflict was one in which a captain took a group of eight or ten warriors on a raid of the enemy camp, from which they carried off what goods they could, a few scalps and prisoners. If the chief of the raiding tribe did not denounce the raiding party and make recompense to the other tribe, war would be declared (Heckewelder, 1881, p. 176; Loskiel, p. 148). The warriors were recruited at a dance in which they signified their desire to participate by joining the warriors already dancing. This was a festive occasion at which women were present and it was repeated at the first night's camping ground to which the women followed the warriors (Heckewelder, 1881, p. 210; Loskiel, p. 146).

Prisoners were taken primarily to replace men of the tribe who had been killed in battle or died a natural death since the last war. On the march home prisoners received the same fare as the warriors themselves, but at each Delaware town they passed they were forced to perform for the amusement of the townspeople and run the gauntlet. This ordeal consisted in running between two parallel lines in which the townspeople were drawn up and suffering the blows of the double file until a specified pole was reached which guaranteed their safety. When the home village was reached, the same procedure occurred except that those who were to be adopted were sometimes protected by their foster families. Those who were not adopted were tortured in most of the ways the human mind has been able to devise, but gradual dismemberment and slow burning seem to have been the most common. A prisoner who remained impassive under this treatment was held in high esteem.

Women and children were not usually injured and the peace messenger was also granted immunity, indeed hospitality. Two essential ceremonies of the peace conference were the smoking of the peace pipe and the exchanging of strings of wampum to confirm the covenant (Heckewelder, 1881, pp. 215-18; Loskiel, pp. 143-156; Hill, pp. 53-55; Zeisberger, 1910, pp. 102-03 and 151).

The weapons used were the bow and arrow, the stone axe and a club with a rounded knob on the end. For defense they had a shield and helmet made of wooden sticks bound together with leather or hemp cord (Johnson, 1915, pp. 201-02; Koskiel, p. 141). Some of the east coast villages were palisaded for protection (Krieger, p. 51; Brinton, 1885, p. 51; Skinner, 1915, p. 7; Heye, p. 11).

Crime

Offences against members of the group became a concern of the chief only when they could not be settled by the families concerned. "The Justice they have is Pecuniary: In case of any Wrong or evil Fact, be it Murther it self, they Attone by Feasts and Presents of

8:Linestrom T-5 (1654-1655) 1925
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20. "These Indians . . . use no other arms but bows, spears, arrows and quarrels, set with sharp flint stones." See p. 206. The plate or badge worn on a strap is probably what Van der Donck refers to when he says: "They carried a black badge on their breast."

[Facing p. 205]

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

In military matters and warfare these Indians are brave, using no other arms but rifles, bows, spears, arrows and quarrels, which are set with sharp flint [stones], and they use helmets which are made of sticks and wood, so strong that no quarry is able to go through it. They show no reverence or honor to their ruler, which their sachem does not require of them, but their sachem may come to sit just as soon last as first, thus and in other such things [they show no preference for their sachems].[6]

They know nothing of taxation and they are entirely ignorant of architecture and fortifications.[7]

Since I in this chapter have mentioned something about muskets, I will not neglect to say that in the year 1380 the art to shoot with guns was invented in Germany by a monk and alchemist by the name of Bartholdh Schwartz.[8]

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granted and recompence made, they grant out a kind of Letter of Mart to take satisfaction themselves, yet they are carefull not to exceed in taking from others, beyond the proportion of their owne losse." Williams, *Key*, 76–7.

[6] Perhaps my copy is defective here.

[7] *Medh Architecteurer och Fortificationer att umgådz är them aldeeles okunnigt.* Cf. Hodge, *Handbook*, I, 77 ff.

[8] Berthold Schwarz (Constantin Anklitzen(?)) of Freiburg(?), inventor of artillery and probably of gunpowder.

8:Linestrom T-5 (1654-1655) 1925
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21. TWO SMALL FETISH MASKS OF WOOD, AND WHAT WAS POSSIBLY A POWDER MEASURE, MADE FROM AN ANTLER, CARVED WITH A HUMAN FACE AND APPARENTLY THE TAIL OF A RATTLESNAKE. THIS WAS UNDOUBTEDLY CARRIED ON THE SAME STRAP AS THE MASK TO THE LEFT, PROBABLY BY A LENAPE CHIEF. "THE *Pdâkra* . . . IS HUNG ON A CHAIN OF THEIR MONEY ON THEIR BREAST." (SEE P. 207.) FROM ORIGINAL IN UNIVERSITY OF PENNSYLVANIA MUSEUM. PHOTOGRAPH KINDLY SUPPLIED BY DR. GORDON, DIRECTOR OF THE MUSEUM.

[Facing p. 207]

8:Lindeström T-5 (1654-1655) 1925
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they through this later will get in their hunt so much the greater blessing. Then they sing and dance and when they become jolly and happy then they cry and sing thus namely:[7] *Hägginj, hä, hä, hä; Hägginj hä; Hägginj hä; Hägginj hä, hä, hä, hä*, etc. Thus repeating and continuing so long a time, so that it reaches well over the forest.[8]

In this their convention[9] they [also] practice shooting. He who is sachem has a turkey placed very high in the air, whose entrails are removed and [the body] filled again with their money.[10] And the one who then can shoot it down, he receives the money, *et talia*, etc.

In the meantime later in the year, when the grass has thus been burnt off the land, they do not care to arrange any more such hunts,[11] but shoot the animals wherever they find them in the woods, which they have no difficulty in doing, because they have scent of the animals like the dogs; for often the savages say to the Christians, when they follow them in the woods: "Indeed I now feel the scent of deer, if I wanted to bother to go after them." This the Christians did not believe in the beginning, before they followed them, and got to see that they were right. Otherwise they are so perfect in shooting that they do not miss.

And the savage is so armstrong that he is able to shoot with a bow so far, that no gun can carry

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[7] *Tå roopa the och sunga sådedes, nämbl.*

[8] So that it can be heard far over the forest. *Hegginj*, etc., the final *j* is used for *i*. Cf. Holm, *Kort Beskrifning*, 153 ff.; above, p. XL.

[9] *Uthi detta sitt convent.*

[10] Wampum.

[11] Like the one described above.

8: Lindeström T-5 (1654-1655) 1925
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that far,[13] when he extends his limbs so that daylight shines through his elbow joints. When a Christian wrestles with a savage, if he[14] does not get at his back [he cannot prevail against him], he can do nothing against his arms.

The savages also use a splendid system[14] for killing pigeons in quantities with great ease. When the pigeons come flying, which [at times] may be a few hundred pairs in a flock, or following, then they usually settle[15] down to rest in the largest and highest tree, which they find. Then they also have the custom that in the tree in which they once used to rest, they will, with preference go there again. When now the savage observes where they have been accustomed to rest, the savage goes and cuts around the tree, so that it stands only on the center. When now the pigeons come there again to sit down, they cannot possibly

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[13] For bows and arrows and their effectiveness, see Pope, *A Study of Bows and Arrows*, U. of Cal. Pub., XIII, No. 9, p. 329 ff. Cf. also Hodge, *Handbook*, I, 92-4, and literature quoted there.

[14] The Christian.

[14] *Een artig invention*, see above, Chapt. XV, note 6.

[15] *Dä sättia the sigh.* Cf. Henry D. Paxson, *The Last of the Wild Pigeon in Bucks County* (1912). Williams says: "In that place these Fowle breed abundantly, and by reason of their dellcate Food (especially in Strawberrie time when they pick up whole large Fields of the old grounds of the Natives, they are a delicate fowle, and because of their abundance, and the facility of killing them, they are and may be plentifully fed on." *Key*, 87. Van der Donck says in this connection: "De Wilden of Naturellen van het Landt weten ock somtijts de plaetsen daer sy broyen uyt te vinden, en met lange stocken de jonge Duyven uyt de nesten te stooten, op sulcke plaetsen die sy soo verkiesen om te broyen daer scholen sy met sulcke gruwelijcke meenichte van ontelbare duysenden by een, dat de Wilden met Wyven [en] kinderen doer naer toe trecken, deckwils eenighe hunderden sterck synde, wel een Maent doer ontrent blyvende, en schier andere niet eeten als jonge Duyven, die sy soo met stocken als geseght is uyt de nesten stooten." *Beschryvinge*, 41.

+ = element present
− = element denied
(+) or (−) = source ambiguous
• = informant could not or would not say
S = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chipps	J. W.	W. T.	E. R.	T. W.
Food, mode of living, etc.—Continued												
298. Vegetables introduced by whites				+	+	+		+	+	+	+	+
299. Wild rice				(−)		−		−	−	+	−	−
300. Have regular meals		−			+	−		−	+	+	+	−
301. Generally eat together (family)		(+)						+	−	+	+	−
302. Men and women eat together		(+)				+		+	+	+	+	+
303. Neat in their cooking			−	S	+	−		+	+	+	+	+
304. Several cooking modes		−	+		*+	+		+	+	+	+	+
305. Generally prefer well done			−	+					+	+	−	−
306. Commonly eat in the night						−		+	−	−	•	−
307. Eat every kind of fish		+	(+)			+		+	−	+		+
Hunting												
308. Use bow and arrow	+	+	+		+	+		+	+	+	+	+
309. Rifle and fowling piece		+	+	+	+	+	+	+	+	+	+	+
310. Blow gun for birds and small game								+	+	+	•	+
311. Deadfall for raccoon	+					+			•	+	•	•
312. Torches at night on water for deer						+				+		
313. Fish with spears	+		−					+	+	+	+	+
314. With hook and line	+	+	−					+	+	•	+	+
315. By shooting with arrows	+		+						+	+	+	+
316. Hunt in large parties	+	+	+	+		+		+	+	+	+	+
317. Number in party	300	100				10-15		40-50		15	4	6-7
318. Any attendant ceremonies			*(+)	−		−		−		+	+	+
319. Under guidance of oldest or most expert			+	+		+			+	+	+	+
320. Any peculiar laws in hunting			+	+	•	−	•	+	+	+	+	+
321. When two are hunting and one kills animals, it is divided equally				(+)		+		+	(+)	(+)	+	+
322. Person who kills or first wounds animal entitled to whole when stranger appears						+						
323. to skin and half of carcass				+				+	+			+

9: Kinietz E-4, 5 (1938) 1946
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the same time, there is no reason to suspect that the several cooking modes reported in all subsequent periods were the result of European introduction. On the other hand, Lindeström's statement that the Delaware preferred their fish only half fried finds no support in the information from the following periods (305). Zeisberger and all the modern informants said that meats were preferred well done. In this connection J. W. expressed the opinion of all the modern informants when he said that foods from the open air (not canned), cooked in clean water or well done in an open fire were clean and best.

When the Delaware were living on the Atlantic Coast, fish formed an important part of their diet, according to Van der Donck and Lindeström (307). Apparently every kind available in any particular locality was eaten. The reports of all subsequent periods also show an absence of taboo on particular kinds of fish, with the exception of J. W., and he could not name the varieties not eaten. Captain Chipps reported that some did not eat sturgeon, others catfish, but more as a matter of individual taste than because of a taboo.

Hunting

The bow and arrow was, of course, the common weapon used in hunting in prehistoric times and well remembered even today, although its utility as a meat-procuring arm has long been lost (308).

The surprising item in the list of arms used by the Delaware is the firearm (309). Even though every European colony on the Atlantic Coast protested the sale of firearms to the natives by the other colonies, and subordination of the Delaware to the Iroquois in the early eighteenth century was attributed to the fact that the latter were supplied earlier with firearms, we find two references to the rather common use of guns in hunting by the Delaware in the middle of the seventeenth century.

The blowgun was reported among the Canadian Delaware or Munsee of 1824 by Captain Chipps (310). At that time it was used by hunters to kill small game and birds. Poisoned darts were not mentioned. The three older informants among the

9: Kinietz E-4, 5 (1938) 1946
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411 Oklahoma Delaware said that they had used the blowgun as boys and that, although the targets were usually birds or small [524] game, the blowgun was more of a toy than anything else. Since the sojourn of the ancestors of the Oklahoma Delaware in Ohio [171] and Indiana in the first decades of the nineteenth century is rather well documented and accounts of that period fail to record the possession of the blowgun then, it is more than probable that two sources of diffusion are here indicated. The Canadian Munsee or Delaware undoubtedly received the blowgun from the Southeast through the Iroquois, whereas the Oklahoma Delaware probably received it direct from the southeastern tribes with whom they have been neighbors in Oklahoma.

227 It is strange that in two years on the Delaware River Lindeström did not see spears, nets, or hooks used to take fish (313-15). All these were mentioned by Roger Williams as being used by the Narragansets and all but the spears were listed by Van der Donck in addition to weirs. These last, according to Lindeström, were the principal means used by the Delaware to take fish. Weirs were not mentioned by the second- or third-period sources and were unknown to the modern Delaware.

224 Large hunting parties were reported periodically for the Delaware in every period (316). However, there was considerable variation as to the number constituting a large party (317). E. R. said four hunters were as many as ever hunted together. This is quite diverse from the hundreds reported in the first period. The parties were formed for their mutual advantage and were under the guidance of the oldest or most expert hunter (319). Williams, Van der Donck, and Lindeström mentioned the driving of deer by large parties. Subsequent accounts did not mention game drives, and the report of smaller parties probably indicate that they were no longer made. Group hunting in the later periods was described by Johnston as a party of several families going together directed by a head man who encouraged the young men to pursue their hunting every morning and directed them where and when to move their camps. The ceremonies observed [196] in connection with group hunting were rather elaborate as described by Lindeström (see *post*, pp. 127-28). In the second and

14:Leslie A-4.5 (no date) 1951
NM7 Delaware NM7
[F-13, B]

Chipped Stone Artifacts

Arrowpoints

172 324 411 Most prominent in the category of Minsi chipped stone implements is the triangular arrowpoint. While several forms of triangular points occur, the vast majority of Minsi points are equilateral triangles with concave bases. A considerable number of equilateral triangular points also occur with straight bases. (Plate 11, Nos. 14 and 11, shows concave-base points; Nos. 11, 12, and 13 have straight bases.)

[803] The materials of which Minsi chipped implements found in the Milford area are made include jasper (brown, yellow, red), argillite, black, white and gray chert, and a chalcedony-like material. By far the most commonly-used of these materials were argillite and black chert.

Knives

172 324 412 Although knives of several types (ovate, large triangular, broad side-notched, etc.) have been found on sites generally conceded to be Minsi, this kind of implement is not typical of the culture.

Scrapers

Both side scrapers, consisting of retouched flakes, and end scrapers occur in the Minsi Culture, but not to the extent that they are found in the much older Laurentian horizon.

The most prominent, in fact, almost the exclusive form of end scraper is the ovate type. The keeled back form is a very poor second and while occurring, is, like the chipped knife, not typical of the culture. (Plate 11, Nos. 7, 8, 9, shows end scrapers from a large site near Milford, Pa., generally conceded to be Minsi.)

Drills

Although Ritchie's statistics (Bell-Philhower report, p. 236) would lead one to the conclusion that drills are comparatively minor artifacts in the total Minsi series,

[P. 20]

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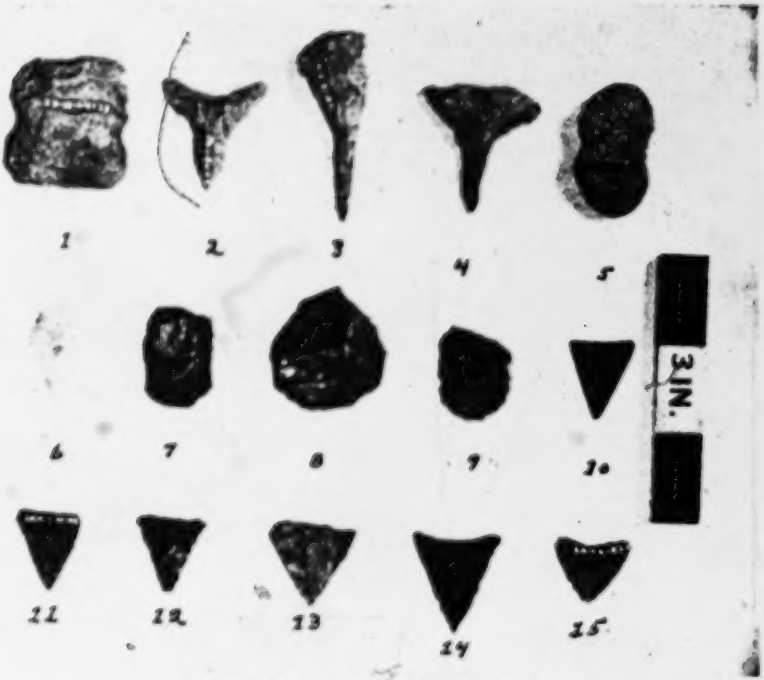

PLATE XI. MINSI ARTIFACTS